Goodwin's Weekly.

VOL. I. SALT LAKE CITY, UTAH, OCTOBER 18, 1902. No. 23.

C. GOODWIN, - - - - - Editor.
T. GOODWIN, - - - - Manager.

PUBLISHED EVERY SATURDAY.

Subscription Price { $2 00 per Year / 1.25 for 6 Months } in Advance.

Address all communications to GOODWIN'S WEEKLY,

P. O. Boxes 1074 and 1020. 'Phone 301.

220-231 COMMERCIAL CLUB BLDG., · SALT LAKE CITY

THE GREAT ANTHRACITE STRIKE.

The world's record is filled with instances where such an antipathy had grown up between two nations that only war and long-continued bloodshed could cause either side to be governed by anything like reason. Then a cooler judgment was invoked and a settlement made and both powers were given time to reflect how much better it would have been to have made the settlement at first before the awful waste of life and treasure.

One thinks of these experiences which the world has so often been supplied with when contemplating the great anthracite strike and the heart burnings that have grown out of it, which have increased the arrogance of the mine owners, which have gone on until a delegation of the workers has disgraced the country by insulting the nation's chief magistrate for no reason except that he, in good faith, sought to settle the difficulty. It looks now as though an adjustment will be made to bridge over the present crisis, but it will not cure the wounds that have been made or take away the distrust and heartburnings that have been engendered, for both sides are mad through and through. The mine owners feel that when they were paying good wages they were assailed by an organization that not only wanted more pay, but wanted, in effect, to dictate to the owners how their business should be carried on, who should be and who should not be employed and on what terms the work should be conducted. On the other hand, the laborers are nursing a feeling that the owners broke their agreement with them, that their intention was to deprive them of their fair proportion of the profits of the coal mines, and that, inasmuch as the mine owners combine to insure larger profits, it is their right to combine to make certain demands upon capital.

The country has been looking on in wonder that such a state of affairs could be precipitated at a time when the general prosperity of the country supplied to the owners of the mines a rich market for all their product, when the demand for coal made it possible for these owners to give employment to all the laborers that places of work in could be found.

The wonder has been increased by the knowledge of the fact so clearly stated by President Roosevelt in his interview with the representatives of both sides in the controversy, that there was a feature of the case vastly more important than the senseless quarrel between the owners and employees of the mines; that when hundreds of thousands of people have grown to depend upon a necessary product, the men who supply that product have placed themselves under a very solemn obligation to not, through a quarrel of their own, cease to supply that product. This applies alike to the capitalist and to the laborer, the more especially, when, because of such interference, the ability to keep employed thousands of other dependent laborers is taken away. Notwithstanding any present compromise that may be patched up, this claim of the public, which gives a market for coal, makes imperative the framing of a code to be interposed when angered capitalists and enraged laborers become at once a nuisance and a menace to the country's best interests.

If something of that kind cannot be put in force, the next cry will be for throwing off the tariff—though there is no tariff on anthracite coal—which will be a direct blow to labor, and that failing, the first demand will be for Governmental ownership. When that comes the capitalist will retire and live on the interest of the bonds he will get for his property and laborers will work for such wages as the Government decides to pay; and from that there will be no more appeal than a clerk in the postoffice can now make.

With such a prospect before them, there should be a united demand for an arbitration code through which the settlement of strikes would be compulsory.

A friend writes us explaining that all the changes of this world from original wilderness have been wrought by labor; then asks us to give the reason, if reason there is, why it is not fair for laborers to expect and obtain a larger proportion of the worlds' gathered wealth.

The general answer to the question is that the value of anything is what it will bring in the market; that is, it is regulated by the demand, and one man cannot claim very much more for doing a certain order of work than other men are willing to perform the work for. This has been the rule from the beginning; it probably always will be.

In reality, when men through the press, or from the hustings, or in private conversation, assert that the world's changes from barbarism have all been wrought by labor, and while what they say is literally true, it is not true in the sense in which it is generally used. The average man, when making that assertion, confines the meaning of the word work to men who with lusty labor fell the forests, till the fields, sail the ships, run the trains, etc. In truth that order of work never begins until another order of work has been performed. The only manual labor work that has ever counted has been directed by superior brains. About a century ago England was filled with manual laborers. The names of all of them except one have been forgotten.

There was one who spent his days and nights working upon a rude machine. Very possibly he was the pity or scorn of his neighbors. But at length he had incorporated so much of his mind into the irresponsive iron that within it life was awakened and the worker was thrilled by hearing the first deep respiration of the first steam engine. That one man's work was in volume, then and since, vastly more than all that of all the other workers who lived in his day. Its work, too, was absolutely perfect. It never grew weary; it never went away for a holiday; it was not diverted by its loves or by the hates. Today in all civilized lands it performs half the work of the people because the brain that Watt fused with the iron was immortal and still remains.

When Whitney invented the cotton gin, he did something which has secured to many thousands of men profitable employment every season since the discovery was made and put in working form. Morse was another of those workers. Men had been building ships for thousands of years, but at a time of great national anxiety, Ericsson, in sixty days, built a little ship on new lines which in effect sank the world's navies. Turn where we will, watch as we may the world's laborers, and we find that the work that counts most is the one in which the most brain is mingled. Hence no working man, no laborer, skilled or unskilled, can claim for himself and his fellow workers independence of capital, unless in the act of tilling the soil and making for himself his bread in that way. The man who gives employment to many of his fellowmen, who keeps the work before them and pays them in full, weekly, for their labor, is bound to be the hardest worker of the whole company. Still to make his brains available as a producer, he must employ all the way from a few to thousands of laborers. Hence, it is true that capital and labor are inter-dependent and it is a calamity when they clash. As to the pay of laborers, the old rule will have to remain in force, the pay will be according to the demand until a new adjustment comes, and it will be impossible for accumulated wealth to work injustice upon the world's dependent poor, for wealth itself will be shorn of its power and the thirst for gold will cease, for mere gold with nothing to work upon is as valueless as dross.

SMOOT WILL NOT DO.

It is said that Apostle Reed Smoot fully endorses the ranting of Ben Rich and Deacon Smith in the Tabernacle a few days ago, because the supposed crime of a grandson of the Prophet Brigham had in the East awakened criticism of the Mormon creed. Probably that is but natural, for anything that assails the purity of the life of Brigham Young, even by implication, as something which the Mormons of this generation feel bound to resent as an insult. The effort is to apothesize the ancient Brigham and to draw around his life such a mantle of sanctity as the ghosts of Daniel and Isaiah are robed in. It is a little soon to press the matter, for many people with excellent memories still remain who knew the Prophet in his lifetime and who feel bound to still believe that there was exceeding much in his make up which was of the Earth earthy. But no matter. There is much of romance in many a history besides that of Bishop Whitney's. We can afford to let the old world grind on, but a present question is whether a narrow fanatic like Reed Smoot is made of such timber as will adorn the Senate chamber of the United States? We must keep in mind that in ancient days Daniel Webster, Henry Clay, John C.